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DESCRIPTION

OF THE

CAVES OF KOOLVEE,

IN MALWA.

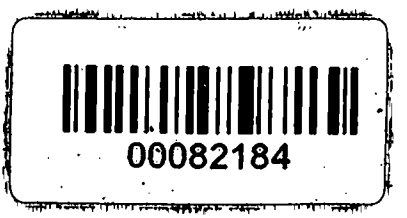
By E. IMPEY, Esq.,

RESIDENCY SURGEON, INDORE.

AGRA:

PRINTED AT THE SECUNDRA ORPHAN PRESS.

1853.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CAVES OF KOOLVEE,

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THE discovery of another series of Budhistical caves in Central India, in the neighbourhood of Ujjayuni, is not perhaps so much matter of surprise, considering the Budhistical tendency for so many centuries of Avanti, the country of the great Asòka's conversion and reign, as that they have been so long undivulged and undescribed, though within a few miles of a Military Cantonment.

Their existence cannot be said to be altogether unknown; for, notwithstanding their situation in the wild district of Soandwara, every village within several miles round proves to know them by name; but this only tends to show how much may be brought to light when diligent enquiry is set on foot, and that it is only by such means perseveringly or systematically pursued that what are termed discoveries are made, and hidden, but still patent, treasures revealed.

Few things are perhaps so much to be regretted, as that the exigencies of the service, or rather the financial requirements of the state, should have led to the arrest, or certainly the curtailment, of the enlightened views and directions of the Hon'ble Court of Directors, regarding the record by means of illustration and description of the different architectural and antiquarian remains that are known to be spread over India. Were the commission for this purpose at work organized,

as sketched out by the Hon'ble Court, their labours, extensive as they were intended to have been, must still reach beyond the limits of delineation, and embrace and end in many discoveries, and which is quite as important, the correction of many descriptions of antiquities, literally and faithfully given, perhaps, but artistically and critically deficient.

Instead of deterring from notice, the likelihood of such a body being at work, appears to me rather an incentive to accuracy in detailing unknown objects, for few have the opportunity of acquiring knowledge on these points by personally comparing the antiquarian remains in the different parts of India, and fewer still the inclination to enter on it, though in the transactions of the Societies of Bombay and Bengal, Col. Sykes' Notes, Dr. Wilson's Researches, and Mr. Fergusson's Works and Plates, something more than superficial knowledge may be acquired.

Central India, as defined by Sir John Malcolm, having Bundlekhund and Guzerat for its eastern and western boundaries, the Hurowtee and Vindhyan Ranges for its northern and southern, has been the centre of as many religions as dynasties; and though the limits above given are still retained by the paramount power for political reasons, the tract geographically considered has very much larger scope.

If the limited portion, or Malwa, can claim from Vikramajit, a Brahmanical association almost synchronous with our era, it can also enumerate among the records of its creeds that of Budha, two centuries previous, in the person of the great Asôka, while several centuries after, Raja Bhoja and the Jains re-established the same religion in a different and corrupted form, and were still later succeeded by the Mussulmans in the eleventh century A. D.

Each of these persuasions have left in the country ample records of their existence; the Budhistical being, however, the most difficult to fix with any certainty, both from their greater antiquity and the absence of inscriptions, or other insignia than the structures themselves, which are useful for the purpose of chronology only by comparison with similar or co-eval buildings elsewhere.

More is unnecessary in this place than an enumeration of the latter mentioned, and foremost of these is the great Sthupa, (in the country termed Bittha), at Sanchi, near Bhilsa, with its elaborate and singular gateways and balustrade, its attendant tumuli and the detached but inferior ones, amounting to six or seven on the Jinea Hill, about six miles distant, and, if I mistake not, a few minor ones at Gyaraspore, twenty miles to the eastward; all these have been recently opened by Major Cunningham, Bengal Engineers, who found, I believe, relics of different kinds, and as his work is about being published at the expense of the Hon'ble Court, the world will find at his hands a more critical notice than could be brought to bear on them by most archæologists in India.

The next Budhistical monuments of importance are the caves of Bâgh, in Rath, said to be four in number, but which I discovered to amount to eight, four of them large Vihars, and also a second series much dilapidated. Except at Ajunta, and I doubt if even there, there is so continuously large a series.

Through the liberality of Mr. Hamilton, the Resident of Indore, I have a native artist employed in copying some paintings al-fresco, which I happened to hit upon on the conjoint exterior wall of two of these caves, and their completion will enable me to render a more intelligible description of them to the Asiatic Society.

The caves of Dumnar, near Chundwassa, fully eighty miles NNW. from Bagh, were the only other set heretofore known, but I have now to add those of Koolvee, about forty miles to the east of Dumnar, and I may mention incidentally, report of one at Ahoor within fifteen miles of Koolvee, and one at Augur, twenty-four miles south. The latter I visited and found that it had fallen in; there were in front evidences of four large plain pillars; the measurement along the rear wall was twenty-four feet, which was its width, the length being about forty feet, it was diminutive in height, and the laterite roof had given way and tumbled in at the centre. It is now appropriated to one of the various forms of Vishnu, the trisool being stamped in several places on the red meaningless surface, which was thus converted and elevated into a divinity without "*form* or void" by the present race of Hindoos.

The Koolvee caves I visited first in December 1851. I was then, I believe, the second European who had been there, and they came to my knowledge through an accidental meeting with Captain Morrieson, Officiating Political Agent at Kotah, who had joined the Resident's camp that year on its backward march to Indore, from a tour which had included the memorable Mokundurra Pass and Holcar's stronghold and foundery, Hinglaisghur.

I consequently took an opportunity of the camp being in the neighbourhood to make a detour to the caves from Gungrar, the town and fortress so remarkable in the history of Malwa, and the annals of the Holcar family, for the exploits of the famous or infamous Toolseeah Bhaie, while in possession of the person of Mulhar Rao Holcar, and for the murder of Balaram Seth, events immediately preceding and conclu-

cing to the battle of Mehidpore, and the connection of the British Government with Malwa more immediately. I notice Gungrar thus prominently, because I there met in an open field a large erect slab, with a sun or chakra as an emblem, and below a lengthened inscription in a form of Sungskrit, of which I had a facsimile taken, and as it is, I believe, for the first time made public, I send it to the Society for translation.

A hasty summons back to camp prevented my completing a report on the caves, and both on that account and a desire I always feel to re visit a place of interest to test the record of first impressions, I made a second inspection of them.

They were first named to me as the caves of Kyesra, but I found it both a misnomer and misdirection, for they are close to, and overhang the town of Koolvee, two miles distant from Kyesra.

The nearest town of any importance is Dugh, longitude 24° East, latitude 76° 1′ North, it is the head of a pergunnah, forming what is called the Chaomehlah, in the principality of Kotah, which passed to that State by treaty with us after the battle of Mehidpore; it is distant from Koolvee via Malpore, about 6 miles, and visible from it. The other large towns near are Augur, 24 miles, Mehidpore 40, Ujjeyun 60, Jutrapatun 35.

The hill in which the caves are, is isolated, perhaps 200 feet high; its general direction east and west, contrary to the axis of the hills around. Running all round it, but principally in the north and south faces, where the principal caves are, is a low scarp, nowhere 30 feet high perpendicularly, broken and split up by fissures and slips into irregular masses and projecting blocks. These conditions prevent any thing

like continuity being expected, or any height or magnitude to the objects.

The surface of the hill is flat, and the declivity below the scarp very gradual, and covered with brushwood of Babul, Behr, Kuntar, &c. The only tree of any size being a tamarind, at the entrance of the temple, probably like them, the work of men's hands.

Geologically the formation of the hill is of laterite, of which a series of small hills extends SE. from Chundwassa, terminating at Augur, a stretch of fifty miles in length and ten in breadth. The towns of Dugh, Augur, Barode, &c. are situated on it, the formation does not engage the valleys (where the black soil occurs as usual over Malwa), but the hills solely, capping basalt and trap, and it is the only instance of laterite that I have met so far westward. In substance it is very coarse, and in large fragments like conglomerate, or pudding stone, abounding in iron which imparts the colour to it. Such characteristics of course are ill adapted for minuteness of detail or fineness of execution, and with these disadvantages the selection of the hill would be unaccountable, but for the softness of the materials, and for its being, with the exception of Chundwassa, the only hill which has a scarp of any kind.

In many respects therefore, topographically, and as will be seen hereafter in other ways, the excavations at Koolvee resemble Dumnar, and these latter, I am inclined to think, have not received at the hands of Col. Todd or Mr. Fergusson the attention they merit. The antiquity assigned to them by both is open to question, but conceding this, and that they indicate a religion in a state of transition, such and their extent would demand for them more than a passing remark.

Col. Todd seems to have concurred too readily in the conceited assumption of the caves by his Jain Gùrù, and transfers them at once to the Tirthankars; the only tangible cause that I can see, being the presence of an antelope under one of the figures of Budh, but the same occurs at the Bàgh caves, which are unquestionably Budhistical, though of recent date; and Mr. Fergusson very quietly disposes of them in the 8th or 9th century A. D., sailing past them on his ship of the desert almost without a hail.

I hope, hereafter, in a future paper, to notice these caves of Chundwassa or Dumuar more leisurely, but at present, even while according to Mr. Fergusson all the credit he deserves for the enterprise and research he displays in his delineations of Indian antiquities, I cannot pass over without note the sneer he indulges in (in his illustrations of Indian Architecture) at the incompetency of the Hon'ble Company's Officers to acquire and understand what he has so quickly grasped, it would seem from his aëry in the city of palaces.

His animadversions would lead the public to suppose that the servants of Government are not only grossly ignorant, but indifferent to the objects and subjects of Ancient History in India; but I must claim for them this much, that it is to their unbidden exertions alone, he himself and the world at large are indebted for the principal knowledge extant regarding them.

The caves of Koolvee, besides their more numerical amount, possess some striking peculiarities, among which are their simplicity and primitiveness, the isolation of the cells instead of their assemblage in a vihar, the absence of a chaitya or cathedral cave, Daghob worship, conjoined with image adoration and decoration of the Daghoba, which are, with one exception, in the open air.

They are cut literally round the entire circumference of the hill, and are about fifty in number, including the Daghoba, but not the unfinished scratchings. Their chief aspect is to the north and south, the scarp being deepest at those points. There are amongst them six Daghobas, exclusive of the largest and ornamented one, all of which are cut from the solid rock.

With the exception of two (the 9th and 12th) none are pillared caves, and even these it is evident are not excavated as vihars, but as shalas or halls of assembly; and although the general character of the caves evinces the same religious sentiment "cœnobitism," there would appear to be less of centrality and communism in it, in fact less corruption: the dwellings being nearly all single.

Immediately in connection with each Daghob, here as at Dumnar, is one large cell for the chief Arhan or Thero, I presume, and these are generally vaulted, and with the usual stone-couch and pillow, characteristic of these caves.

The dimensions of both the pillared caves are much the same, 32 feet by 24 oblong. In one, (No. 9), the double row of plain square pillars is still standing. These are the shalas or assembly halls above referred to, they are vaulted lengthways, and at the extremity of the left centre is a recess of the usual shape and ornament of the place for a small Daghob. One of these caves is subordinate to a Daghob, which stands in a court-yard in front of it, flanked by an erect colossal figure of Budh, in the attitude of expounding, and the other to a seated image of Budh, which is in a cell opposite the porch flanked on other side by diminutive Daghoba in relief.

The rest of the caves are all solitary, in groups of two or more, attached as appendices to the Daghobas or figures of Budh, the largest one being nearest to the object of adora-

tion. Their peculiarities consist in their being in each cell a stone-couch and pillow, cut from the rock usually in the verandah and of the roughest kind; in the caves being vaulted, and lit by one or two small openings; and in their having an inner room leading from the verandah.

The cells generally are from eight to twelve feet in length, proportionate to the intended occupancy, and seldom above six feet wide: the inner room which is frequently lit by two slits, or openings into the verandah, is seldom above six feet square, and as there is no general plan for these dwellings, fancy or the softness of the rock would appear to have dictated their form.

As will be seen from the ground-plans the entrances to the verandahs are sometimes in front, at others at the extremities, and those of the inner cells either directly opposite to the outer one or leading from a side passage. Their being lit invalidates the idea of their being store-rooms. Some have pillars at their exterior entrances, some interiorly; the largest single cell 21 × 7 is at the rear of the chief Daghob, and next to it the largest double cell 27 × 7.

In workmanship, as in plan, these caves are of the most simple character, as simple as the wants of their tenant hermits, and though the adjuncts of the ornamented Daghob and image prevent their being reckoned co-eval with those in Cuttack, their *tout ensemble* would place them earlier than any in Malwa certainly.

The Daghob of the series are also deserving of attention from their size and number, and what would be styled *corruption*, but which admits, I think, of explanation on other grounds. They are seven in number, and the highest must have been from thirty to forty feet.

They are all in the open air and cut from the solid rock, and have indubitably been the great object of worship; notwithstanding that the image of Budh is carved without and within them. In shape they differ from others only in being at present without a *tee* or umbrella, and not lengthened upwards with so many beadings, fillets and sub-divisions of these, as are met with in those of modern execution, which make them look like turreted pillars.

The dome or cupola is supported generally by a circular frustrum that rests on a square basement, their junctions being relieved by a few borderings. All however are distinctly connected with a figure of Budh in a sitting posture, which (when they do not occupy small recesses in the exterior) are placed in an excavation in the body of the Daghob, a position unknown in the caves of Western India.

In the chief one, two pillars and a porch have (not been) added to the Daghob, but form a part of the design, and it is besides profusely ornamented; this latter is not, however, diversified in the least, but everywhere a repetition of the same subject, which I take to be an outline of the Daghob itself, between two plain pilasters. The Daghoba are seldom solitary, and from this fact most likely successive in date; the four largest are within a space of 100 yards, the smaller ones in pairs.

The chief one (like the others) is cut out from the side of the hill. Its lower basement is thirty feet square and ten feet high, and above it rises a circular frustrum ten feet high and twenty-eight feet in diameter, and as the top of this is on a level with the tabular summit of the hill, the dome, *tee* and umbrella (if it had any), must have been constructed, and given it a maximum height of forty or fifty feet.

On examining it closely, I found evidences of this in the shape of several large stones *in situ* on the top, bearing out the supposition, and a small square hole in the centre, evidently the bed of a support. The destructive hand of time, but more likely the bigotted zeal of the Mussulmans when holding the country, have conspired to leave but this remnant of the dome. That the latter is probable, I argue from the removal of the very large stones, of which the dome was made, for the occurrence of any natural phenomena would have done more general damage. As Koolvee is visible from Dugh, which, with other towns, have still the fortifications made by the Mussulmans, this cupola would have been a conspicuous object, and except at Oonkar and Juggernath, not a single emblem of any religious faith escaped their ruthless and vindictive zeal.

Still the Daghob at Koolvee is altogether the largest and most curious single one I remember to have seen anywhere. On approaching it from the west, and ascending the constructed parapet in front, and first setting foot on the chabootra, so formed, my first impression was, that I had at last met a constructed temple of the Budhists, but a closer inspection induced me to regard it as a Daghob ornamented, and Mr. Fergusson would say corrupted.

There is no interior, properly speaking, but a recess for a seated figure of Budh, about eight feet high, in front of which a small porch is made to project, cut from the same rock as the Daghob itself, and the plinths of the porch pillars being three feet lower than that of the base of the Daghob, makes them look lofty, viewed in front from the landing place, which has been saved from the hill to create this effect.

It has at one time been plastered over, and the ornament is, to my thinking, a diminutive Daghob, within an archway, with

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pilasters at the sides flanked by similar arched decorations.

I cannot help imagining these are mere outlines of a Daghob, and adapted for such purpose by a few curvatures and ornaments, and it strikes me still further that such is the origin of the pointed decorative arch of the caves and of the great *windows* of the cathedrals at Ajunta, Karli and Keneri. I do not mean to view the arch in its constructive or architectural light, but as simply designed and suggested from a type, familiar to the Budhists in their Daghoba; at least the outline is precisely alike.

Though dug from the hill, two sides of the large Daghob only are free, that with the image and porch and the adjoining outer side at right angles to it, and furthest from the hill which, save in the porch, is the counterpart of the other. That nearest the hill is separated from it by a passage which leads to the large single cell before mentioned, and the other has had a frieze or screen cut on the side of the hill opposite to it, of the same character as the Daghob, viz. alternate small Daghoba and the ornament. This being visible from the approach up the hill may have been considered in keeping.

Daghob No. 2, instead of a porch, has a vaulted excavation, for the image No. 3 is the most remarkable of the series, and suggests another idea, that it is the original and type of the Chaitya caves improved on at Dumnar, and brought to perfection centuries later at Karli and Ajunta.

The Daghob is here within a long ovoid cave, intended and cut for itself solely, 31 feet by 10, it has neither ribs, aisle nor gallery, but an open doorway. The image is enshrined in the body of the Daghob, which is prolonged forwards, and the sides terminate in pilaster-like fronts, surmounted by small

Daghoba, and charged with two erect warders below, and two small seated figures of Budh above them. I rather think this was done as an after-thought to protect the Deity; for the roof appears to have fallen almost during the excavation, the crust being very thin, and to this miscalculation very likely this addition is attributable.

The decorations of the Daghob generally are only of any moment as indicative of the idea they embody, and the execution and progress of art they evince, and certainly very little can be said in either respect, whether as to novelty or variety. The ornament of the basement of the large Daghob, the screen in short wherever seen, is a mere repetition of the same notion, and I take it to be, as said, an outline of the Daghob between simple and plain pilasters.

The execution is as good as the nature of the stone admitted. Of ornamental figures there are none whatever, and those of Budh, with one or two exceptions, are seated cross-legged on a sinhàsa. The roughness and coarseness of the stone, and its disintegration by the weather, render it very difficult to say what the figures may have been originally, artistically viewed.

There appear to be no records connected with them in the shape of letters, pictorial or other illustrations, and no fabulous history (not even of the Pandus) within the knowledge of the present race of natives who live near. All I could elicit as to their structure resulted in the happy conjecture that they were the work of Gods, not mortals.

From the above data and descriptive detail, there remains to be drawn the important deduction as to the antiquity of these caves. In many points they bear a strong resemblance to Dumnar, viz., in their size and height, in short, what may

be termed their physical character, and the analogy is carried somewhat further, and embraces a similarity of worship that of the Daghob and in decoration, but the caves of Koolvee have no chaityaor cathedral cave, the Daghob being in the open air: there is no attempt at a vihar, as intended in Bheem Singh's Bazar, at Dumnar, and no emblematical or mythological figures, as the antelope. They are consequently of anterior date.

Mr. Fergusson places the Dumnar caves in the 8th or 9th century, and makes the remark from their want of "simplicity and majesty, that it only requires sufficient familiarity with the degree of downward progress to be enabled to use it as a graduated scale by which to measure the time that must have elapsed before the most perfect could have sunk into the more debased specimen." This is doubtless true to some extent, though a state of perfection implies an epoch of time, as it is against reason to suppose, that art could have sprung at once to positive excellence, but it is not easy to reconcile simplicity and majesty, where both material and size are against the sculptor.

It seems to me, however, that these caves leave with the beholder a perfect equivalent for the want of finish in the primitiveness of their design. The figures are all simple; the Daghob, with one or two exceptions, the same; while the absence of a cathedral cave, or to give another definition, a finished receptacle for the Daghoba and its manifest worship in chief, confirm their antiquity. To add to this, there is no grotesqueness or disproportion apparent in the remains of the figures, no flying figures, Budhsatvas or subordinate divinities, and the only semblances of corruption are the alterations and additions in the Daghoba, which may be accounted for in my estimation.

The Budhists in Malwa had before them but one form or type to regulate their worship, embody their faith by, and to guide them in the utterance of their creed; that was the great Sthupá at Sanchi, which I venture to say will turn out to be the Chaityagiri mentioned in the Mahavanso erected by King Asòka's wife, and visited by Mahindro their son, on his way from Oojein, (prior to the conversion of Ceylon,) and from which he is said to have sprung. This would place it in the 2nd century B.C. Its form has naturally given the character to all their after-sculptures, and originated the Daghoba century or two later. An image of Budh was afterwards placed at the cardinal points in connection with it, and still later, the gateways and balustrade were added, as evidenced by the gifts towards them, in a language which has evidently undergone change.

The figures of Budh at Sanchi are seated and squatted, and the remains of pillars exist, showing that a canopy was over him.

The latter Budhists, a century or two afterwards, in copying from this in the rock, and finding the necessity to enshrine the Deity somewhere in connection with the Daghob, and working on the solid rock, but still in the open air, would naturally excavate a place for it within the Daghob to protect it from the vicissitudes of the weather, or have a portico in imitation of that at Sanchi, and I am inclined to think that No. 6 Daghoba, thus hollowed out from the hill, was the first attempt at having one in a cave, which was further improved on at Dumnar, where the cave was lengthened, the Daghob placed at the end, and the light admitted by two lofty verandahs, the outer one higher than the inner. This being afterwards replaced by the more perfect chaitya-shaped window at Ajunta and elsewhere.

The worship of the image is thus scarcely inferior to that of the Daghob itself, more properly it is associated with it. Altogether I incline to think these caves were the early attempts of the Budhists at caves in the 3rd or 4th century A. D., the second era of Budhism of Malwa.

Were they of the 8th or 9th century, there would certainly have been more perverted ornament, or some copy from the Brahmanical decorations which pervaded both the Budhists and Jain architecture at that period; but there seems no variety in it, and it almost compels the conclusion that what is seen is original. The pillars evince the same, being plain and square, with the abacus merely linearly rounded.

The ornament is figurative, resembling the outline of the windows of the cathedral caves, and is the same at Dumnar and Bàgh. As it may be interesting to notice the embellishments this self-same decoration has gone through, I give in juxta-position copy of a Budhist one, and also one from the Jain temple at Gyraspore, and from the Brahmanical monolithic temple at Dumnar. Any argument from so insignificant a part of a building as a mere decoration is not likely to be material or to justify a rational conclusion, but it is well worth while noticing it *en passant*, and remarking that had the caves been near the period of the richer one, or had the architects been Jains, the resemblance would have been closer, and partaken of its character.

In one or two cases the figures of Budh were alone in a small sanctuary for itself, but their position with reference to the other caves was so irrelevant and misplaced, that they must have been after-conceptions and posterior in date, which I take to be the rationale of the unfinished caves, which do not number half a dozen.

The following is the description of the caves in numerical succession with a ground-plan of each:

No. 1.—A single cave, 21 feet by 7, leading from the passage at rear of the large Daghob, it has a stone-couch and pillow at each end: the inner room is large, the doorway being two pillars; it is dark and gloomy.

No. 2.—The largest combination of the cells opposite the landing place and close to the chief Daghob: it is 28 feet by 7, in the shape of a ⊥ inverted, with side rooms from the passage; it has a triangle over the door.

No. 3.—A flight of steps at the outside, and furthest extremity of this, leads to a cave over this, unconnected with it, but of corresponding length; nearly at the end are a couple of pillarets for windows, the hill projects over them admitting the light from below, but screening the verandah from the weather. There is a stone-couch near this window; the inner room leads off from a side passage, also furnished with a couch.

No. 4.—A large Daghob by itself, in the open air, with a recess in its base for a figure of Budh.

No. 5.—Consists of a long vaulted verandah, entrance at one extremity. At the other, a small room with two windows and a resting place, in rear is one room with a stone-couch in the passage.

No. 6.—The vaulted cave for the Daghoba, 21 feet by 16 and 12, the roof has fallen in, and the Daghoba is prolonged forwards, ending in fronts, on which images of Budh are seated over erect darpals. There is a passage round the Daghob, which has a *Tee* and double umbrella over it. The excavated portion of the Daghob contains a seated figure of Budh colossal, the doorway is capped by two small Daghobas. This is, I imagine, the origin of Chaitya caves.

No. 7.—The cell of the attendant on the above, which is larger than ordinary ones.

No. 8.—A large Daghob, 12 feet in diameter, cut from the solid rock; it stands in front of a small court 22 feet by 8, one side of which is occupied by a colossal figure of Budh, 15 feet, his right hand extended and expounding.

No. 9.—A hall or chaukman, 32 feet by 24, containing a double row of plain pillars and vaulted roof, leads from this court, one-half of the doorway before the small pillars is cut away, and the other was probably meant to be enlarged also for light, which the Daghob in front blocks out; on the outer pillars is the curious inverted crescent figure noticeable in almost all Budhist caves, Keneri particularly. Above the short pilasters, is the usual characteristic ornament; the doorway is 12 feet high and 4 broad, and required the additional 4 feet below for light.

No. 10.—Has two rooms from a verandah, in which is a large hole dug; the entrance of one room has 2 pillars to it, the other is plain. It is the attendant room to No. 9.

No. 11.—Entrance at the end with a window and couch. Steps lead up to the hill between this and the above; they are now broken considerably.

No. 12.—A pillared hall, same size as No. 9, has a porch like the large Daghob, a frieze along both it and the front above the windows similar to the ornamented screen of the same; the windows are small square openings, the court is flanked by Daghobs in relief, and the image of Budh is in a smaller cell opposite the porch. The entire roof has fallen in, so much so, that it escaped my observation on my previous visit.

No. 13.—Two caves, one a single plain cell without verandah, and opposite to it an image of Budh in a cell also; it is observ-

able that all the figures, however met, are under cover; if connected with the Daghob they are placed in a hollow *in it*, if single or unconnected they are protected by a cell.

Nos. 14 to 22.—A range of 7 cells, plain, without verandah or inner room or couch; in rear another figure of Budh facing outwards.

Nos. 23 to 26.—A series of three, parallel to one another, and a figure of Budh, which seems an after-idea. They are double cells with verandah, resting places or rooms separated from one another by narrow passages; at the extremity of one of these is the image in a cell.

No. 27.—Two Daghobas in a court in the air, cut from the hill.

No. 28.—The image, too large to admit of being placed in conjunction with them, so put into a cell adjoining, strongly marking the inseparability of both.

No. 29.—The poojaree cell, attendant as usual on the object of worship.

Nos. 30 and 31.—A large double and single cell, extending up a long passage cut in the rock, opposite the furthest; a figure of Budh in a cell.

No. 33.—A vaulted cell with verandah, but with a large arched fronting, evidently begun for some other purpose, bears marks of having been plastered over.

No. 34.—A long vaulted chamber, too small for any purpose but a dwelling.

No. 35.—An ordinary habitation of two rooms, entrance at the extremity.

No. 36.—Approachable from above, two rooms with an open verandah and bench outside; the sun being seldom on this part.

No. 37.—A long large cell, cut high on the rock; it has a parapet in front, and a door and six rude windows; an inner chamber runs backwards from one end, entered by two pillars, and another at an angle with that. There has been a large platform for walking about in front of this, which has now fallen. A vaulted chamber has also been commenced underneath, a flight of steps lead up to the hill from one extremity of this.

The series is here terminated by the cessation of the scarp, but is continued a little further on.

No. 38.—Is a cell which has lintels cut in the doorway, which none of the others have; the stone bench is outside, excavated grotto-like.

Nos. 39 and 40.—Similar to the above; the rooms being vaulted.

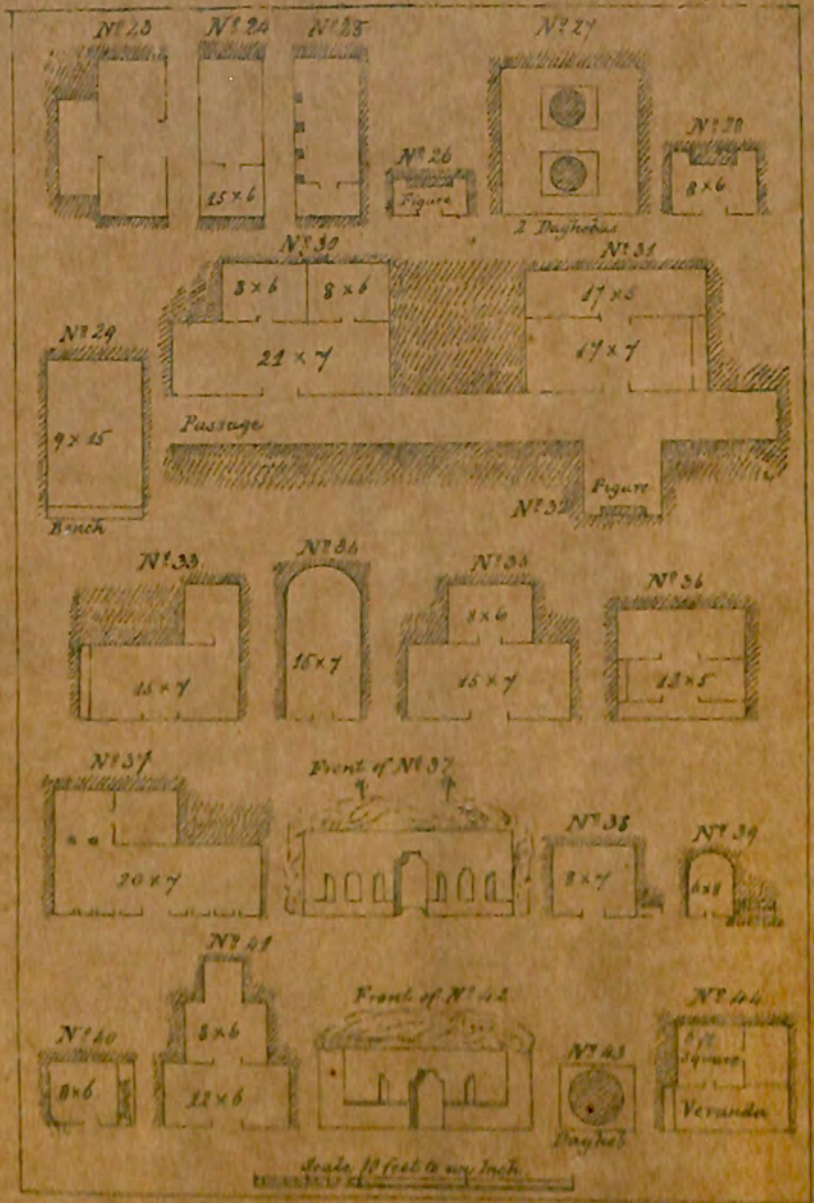
No. 41.—Two rooms and a verandah; door being lintelled, as all seem to be in this range.

No. 42.—Cut high on the hill and approachable only by a ladder, like 37; there is an attempt at windows, the door has a regular arch, the windows half arched; a recess leads off from extremity.

No. 43.—A Daghob, with dome broken, in a court; has a receptacle for the image projecting from the circular frustrum.

No. 44.—The attendant cell to 43. The next is the great ornamented Daghob.

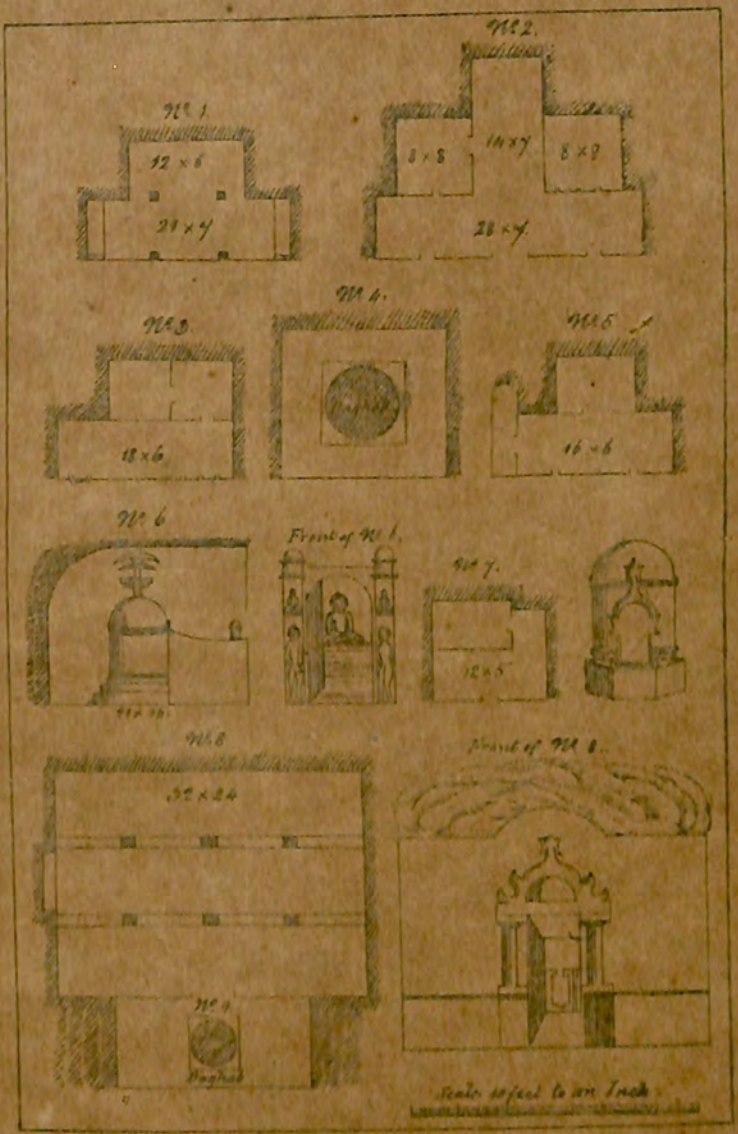
Attached is also a copy of a sketch made by myself of the exterior of the Daghob at Koolvee; the cupola, *tee* and umbrella having fallen. I very much regret I am so little of a draughtsman as to present nothing more worthy of the name of a drawing, but it may give an idea of the appearance of the Daghob and caves, of which latter the ground-plan is also sent.

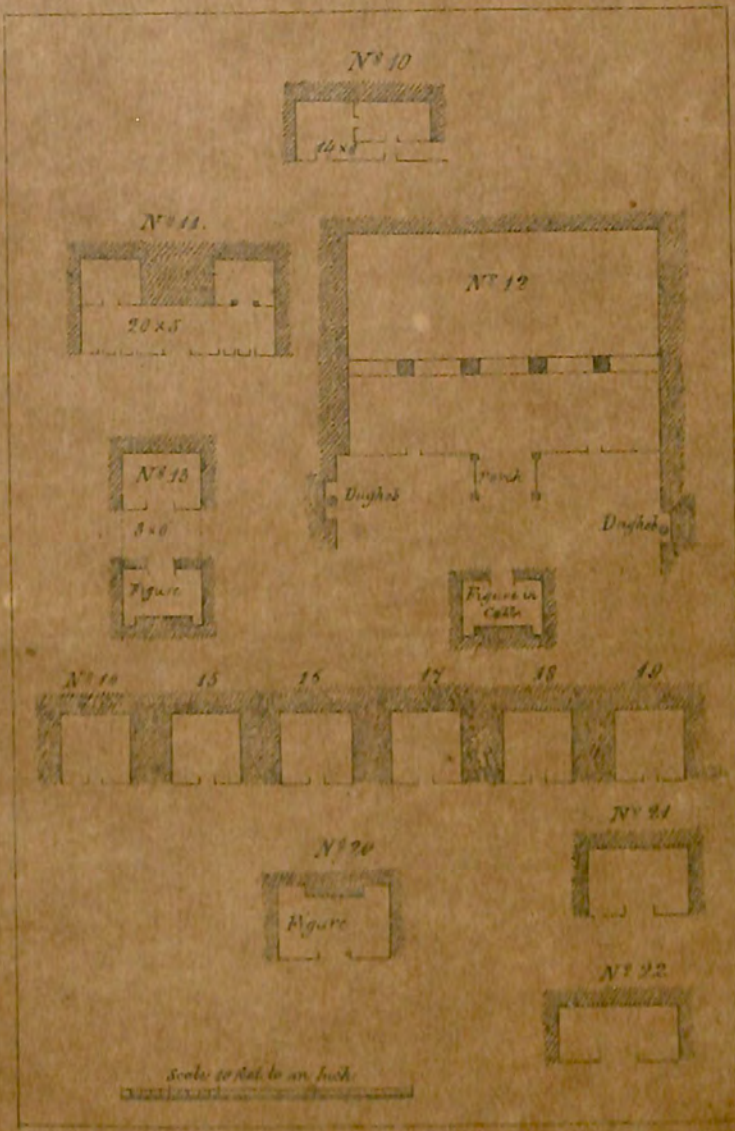

N° 23
N° 24
N° 25
N° 27
N° 28
N° 26
Figure
15×6
8×6
2 Daghehas
N° 30
N° 31
3×6
8×6
22×7
17×5
17×7
N° 29
9×15
Bench
Passage
Figure
N° 32
N° 33
N° 34
N° 35
N° 36
15×7
15×7
8×6
15×7
13×5
N° 37
Front of N° 37
20×7
N° 38
N° 39
8×7
8×8
N° 41
N° 42
Front of N° 42
N° 40
N° 44
8×6
8×6
12×6
N° 43
Daghel
Verandah
Scale 10 feet to one Inch.

The ornament of the Bang Dowaar & Rocky Cave.

The ornament embellished in a Monolithic temple Brahmanical Deemas

Ornament further embellished of the Jain temple Gyraepoor


No 1.
12 × 6
21 × 4
No 2.
8 × 8
14 × 7
8 × 9
28 × 4
No 3.
18 × 6
No 4.
No 5.
16 × 6
No 6
No 7.
12 × 5
No 8
32 × 24
No 9
Front of No 1.
Front of No 8.
Scale 10 feet to an Inch.


N° 10
14×8
N° 11.
20×5
N° 12
N° 13
8×6
Doughs
Pond
Doughs
Figure
Figure in Cyder
N° 14
15
16
17
18
19
N° 20
Figure
N° 21
N° 22
Scale 40 feet to an Inch

Dagheb N°2

The large Dagheb (without its cupola) and entrance to the Cave of "Kotlaee."
By a native Artist from a drawing by Dr E. Impey.

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